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EVANGELICAL FAITH.

There is, perhaps, no feature more prominent in the Church of Christ, at the present time, than an insatiable love of novelty; a desire for something *new* in religion. A boldness of speculation, in matters of religious faith, is becoming so prevalent, and is indulged to such an extent, that we are sometimes led to tremble for the future prospects of the Church. Unless this spirit of innovation receive a salutary check, it must inevitably lead to disastrous results. The following remarks on the nature of *Evangelical Faith*, extracted from a sermon of the justly celebrated Dr. *Dwight*, we deem well worthy of the careful attention of our readers.—EDT. LUM.

V. *The Faith of the Gospel is an affection of the heart.*

With the heart, says *St. Paul, man believeth unto righteousness.* Rom. x. 10. This passage would be more literally translated, *With the heart faith exists unto righteousness*, that is, the faith which *is accounted to man for righteousness*, or which is productive of righteousness in the life, hath its seat in the heart: and the heart in this exercise co-operates with the understanding. In the former of these senses, the faith itself is called, Rom. iv. 13, *the righteousness of faith;* the faith itself being a righteous or virtuous exercise. *For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through law, but through the righteousness of faith.* Rom. iv. 13. *If thou believest with all thine heart*, said *Philip* to the *Eunuch, thou mayest be baptized.* Acts viii. 37. The faith of the heart, therefore, was indispensable to the Eunuch, as the proper subject of baptism.

VI. *The Faith of the Gospel is the faith of Abraham.*

Both *St. Paul* and *St. James* have taught this doctrine so clearly, and so abundantly, that I suppose no proof of this truth will be demanded. I shall only observe, therefore, that by *St. Paul* the believing *Gentiles* are said to *walk in the steps of the faith of Abraham;* and to be *the seed, which is of the faith of Abraham;* and that on this account *Abraham* is called *the Father of all them that believe*, in reference to the promise, *that he should be the father of many nations.* Rom. iv. 11, 12, 16.

Having established, as I hope, these several points by clear, unequivocal scriptural decisions; I proceed to the main object of this discourse, to which all that has been said will be found to be intimately related, and highly important, by every person who wishes to understand this supremely interesting subject; viz. *the nature of that exercise*, which thus respects God as its object; which peculiarly respects Christ as its object; which is an affection of the heart; and which is of the very same nature with that faith, which *was counted to Abraham for righteousness.* I assert, then,

VII. *That the Faith of the Gospel is that emotion of the mind, which is called trust, or Confidence, exercised towards the moral character of God, and particularly of the Saviour.*

All those of my audience, who have been accustomed to read theological writings, must know, that few moral subjects have been so much debated, as Faith. The controversy, concerning it, began in the days of the Apostles, and has continued to the present time. Many writers have undoubtedly adopted views concerning this subject, which are not warranted by the Scriptures. Many others, who have been sufficiently orthodox, have yet appeared to me to leave the subject less clear, and distinct, than I have wished. Few of their readers have, I suspect, left the perusal of what they have written with such satisfactory views, concerning the nature of faith, as to leave their minds free from perplexity and doubt. Most of them would, I apprehend, wish to ask the writers a few questions at least; the answers to which would, in their view, probably remove several difficulties, and place the whole subject in a more distinct and obvious light. The difficulty, which, in my own researches, has appeared to attend many orthodox writings concerning it, has been this: It has been connected with various other things; which, although contributing, perhaps, to the writer's particular purpose, have yet distracted my attention, and prevented me from obtaining that clear and distinct view of faith, which I wished. Like a man, seen in a crowd, its appearance, although in many respects real and true, was yet obscure, indistinct, and unsatisfactory. I wished to see and survey it alone.

It will not, I suppose, be doubted, *that Evangelical faith*, whatever is its object, *is in all instances one single exercise of the mind.* This being admitted, I proceed to show, that this exercise is the Confidence, mentioned above, by the following arguments.

1st. *This Confidence was the faith of Abraham.*

This position I shall illustrate from two passages of Scripture. The first is Heb. xi. 8: *By Faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.* In this passage of Scripture it is declared, that Abraham was called to go into a distant land; and that, in obedience to this call, *he went out; not knowing whither he went.* It is further declared, that *he went by faith;* that is, the faith, so often mentioned in this chapter. That this was Evangelical or justifying faith is certain; because at the close of the preceding chapter, it is mentioned as the faith by which the just shall live, (see verse 38;) because it is styled the faith, *without which it is impossible to please God;* the faith, with which *Abraham* offered up Isaac*; with which *Moses esteemed the reproach of Christ greater riches than the treasures of Egypt;* with which believers are said *to desire a better country*, that is, *an heavenly;* and on account *of which God is not ashamed to be called their God;* and to reward which he is said to have *prepared for them a city;* or in other words heaven.† The faith, then, with which *Abraham* went out to the land of Canaan, was the faith of the Gospel.

The whole of the chapter is employed in unfolding the nature of this Virtue. The manner, in which this is done, will, I am persuaded, be found, upon a thorough examination, to be singularly wise and happy. Faith is here described by *its effects*, and by effects, which it has actually produced. These are chosen with great felicity and success. The persons selected are persons, who lived long before the appearance of Christ. Of course they knew very little concerning this glorious person, in the strict sense of the term, *knowing.* Their faith was, therefore, not at all confused, and obscured, by any real, or apprehended, mixture of knowledge. It existed simply, and by itself; and for that reason is seen apart from all other objects. In each of these persons it is seen in a new situation; and therefore, in some respects, in a new light. It appears in strong and efficacious exercise; and is therefore seen indubitably. It is exhibited as producing obedience in very many forms; and is thus exhibited as the source of obedience in every form. It is seen in many situations, and those highly interesting and difficult; and is therefore proved to be capable of producing obedience in every situation, and of enabling us to overcome every difficulty. In a word, it is here proved beyond debate, that faith is, in all instances, *the victory, which overcometh the world.*

The faith of *Abraham*, exercised on this occasion, was, then, the faith of the Gospel. To understand its nature, as exhibited in this passage, it will be useful to consider the whole situation and conduct of *Abraham*, at the time specified.

When *Abraham* was called to go out of his own land, he knew not whither he was going; to what country, or to what kind of residence. He knew not whether the people would prove friends or enemies, kind or cruel, comfortable or uncomfortable, neighbours to him; nor whether his own situation, and that of his family would be happy or unhappy. Wholly uninfluenced by these considerations, and all others, by which men are usually governed in their enterprises, he still adventured upon an undertaking, in which his own temporal interests and those of his family, were finally embarked. Why did he thus adventure? The only answer to this question is, he was induced to go by a regard to the character of the person who called him. This regard was of a peculiar kind. It was not reverence, love, nor admiration. Neither of these is assigned by the Apostle as the cause of his conduct. They might, they undoubtedly did, exist in his mind; but they did not govern his determination.

The emotion, by which he was compelled to leave his home, was *Confidence.* God summoned him to this hazardous and important expedition; and he readily obeyed the summons. The true and only reason was, he confided entirely in the character and directions of God. God, in his view, was a being of such a character, that it was safe, and in all respects desirable, for *Abraham* to trust himself implicitly to his guidance. Such were his views of this glorious Being, that to commit himself, and all his concerns, to the direction of God was, in his estimation, the best thing in his power; best for him, and best for his family. He considered God as knowing better than he knew, and as choosing better than he could choose for himself. At the same time he experienced an exquisite pleasure in yielding himself to the direction of God. The Divine character was, to his eye, beautiful, glorious, and lovely; and the emotion of confiding in it was delightful. Sweet in itself, it was approved by his conscience, approved by his Creator, and on both accounts doubly delightful.

The prime object of this confidence was the moral character of God; his goodness, mercy, faithfulness, and truth. Unpossessed of these attributes, he could never be trusted by us. His knowledge and power would, in this case, be merely objects of terror, and foundations of that dreadful suspense, which is finished misery. The confidence of *Abraham*, therefore, was, evidently, confidence in the moral character of God.

It ought here to be observed, that the Person, to whom *Abraham's* confidence was immediately directed, was the Lord Jesus Christ. *No man hath seen God the Father at any time.* The person appearing under the name of God to the Patriarchs, was the Lord Jesus Christ. This is decisively proved in many ways; and, particularly, by the declaration of St. Paul, 1 Cor. x. 9, *Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents.* The passage, here referred to, and the only one in which this event is recorded by *Moses*, is, Numb. xxi. 5, 6: *And the people spake against God, and against Moses; Wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And Jehovah sent fiery serpents among the people, and they bit the people, and much people of Israel died.* The God, the JEHOVAH, here mentioned, is unequivocally declared by *St. Paul* to be Christ; and that it was the same God, who destroyed the Israelites on this occasion, that appeared throughout the Old Testament to the Patriarchs and their descendants, will not be questioned. Christ, therefore, was the immediate object of confidence to *Abraham.*

Let me endeavour to exhibit this subject with greater clearness by a familiar example. A parent sets out upon a journey, and takes with him one of his *little* children, always accustomed to receive benefits from his parental tenderness. The child plainly knows nothing of the destined journey; of the place, to which he is going; of the people, whom he will find; the entertainment, which he will receive; the sufferings, which he must undergo; or the pleasures, which he may enjoy. Yet the child goes willingly, and with delight. Why? not because he is ignorant; for ignorance by itself is a source to him of nothing but doubt and fear. Were a stranger to propose to him the same journey, in the same terms, he would decline it at once; and could not be induced to enter upon it without compulsion. Yet his ignorance, here, would be at least equally great. He is wholly governed, as a rational being ought to be, by rational considerations. Confidence in his parent, whom he knows by experience to be only a benefactor to him, and in whose affection and tenderness he has always found safety and pleasure, is the sole ground of his cheerful acceptance of the proposed journey, and of all his subsequent conduct. In his parent's company he feels delighted; in his care, safe. Separated from him, he is at once alarmed, anxious, and miserable. Nothing can easily restore him to peace, or comfort, or hope, but the return of his parent. In his own obedience, and filial affection, and in his father's approbation and tenderness, care and guidance, he finds sufficient enjoyment, and feels satisfied and secure. He looks for no other motive, than his father's choice, and his own confidence. The way, which his father points out, although perfectly unknown to him, the entertainment which he provides, the places at which he chooses to stop, and the measures, universally, which he is pleased to take, are, in the view of the child, all proper, right, and good. For his parent's pleasure, and for that only, he inquires; and to this single object are confined all his views, and all his affections.

No characteristic is by common sense esteemed more amiable, or more useful, in little children, more suited to their circumstances, their wants, and their character, than confidence. Nor is any parent ever better pleased with his own little children, than when they exhibit this characteristic. The pleasure of receiving it, and that of exercising it, are substantially the same.

In adult years, men of every description reciprocate the same pleasure in mutual confidence, whenever it is exercised. Friends, husbands and wives, rulers and subjects, demand, experience, and enjoy, this affection in a manner, generally corresponding with that I have described.

The *second passage*, from which I propose to show, that this confidence was the faith of *Abraham*, is Rom. iv. 20—22, *He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded, that what he had promised he was able also to perform; and therefore it was imputed to him for righteousness.* The faith of *Abraham*, here described, in which he was *strong, giving glory to God*, and *which was imputed to him for righteousness*, was faith in the promise of God concerning the future birth of Isaac, through whom he was to become the progenitor of Christ, and the father of many nations, especially of believers in all ages. This faith was built on the moral character of the promiser. But faith in a promise, when it is directed to the disposition of the promiser, as is plainly the case here, because the fulfilment of the promise must depend entirely on this disposition, is the very confidence, of which I have been speaking.

2dly. *This is the faith of the Old Testament.*

Though he slay me, yet will I trust in him, says Job, chapter xiii. 15.

I will trust in the mercy of God for ever and ever. Psalm lii. 8.

I will trust in the covert of thy wings. Psalm lxi. 4.

The righteous shall be glad in the Lord, and shall trust in him. Psalm lxiv. 10

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. Psalm cxxv. 1.

Who is among you that feareth the Lord? let him trust in the name of the Lord, and stay upon his God. Isaiah l. 10.

Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Jer. xvii. 5, 6.

No person, acquainted with the Scriptures, can, I think, hesitate to admit, that the exercise of mind, mentioned in these passages under the name Trust, is the same with that, which in the New Testament is called faith. It is the character of the same persons; viz. the righteous; and their peculiar and pre-eminent character. The importance, and the obligations assigned to it, are the same; and the blessings promised to it are the same. All, who possess and exercise it, are pronounced blessed: and all who do not possess it, are declared cursed.

In the Verse, following that last quoted from *Jeremiah*, the peculiar blessings of faith, are declared to be the blessings of *the man, who trusteth in the Lord. For he shall be as a tree, planted by the waters, and that spreadeth out her roots by the River, and shall not see when heat cometh; but her leaf shall be green; and shall not be careful, in the year of drought, neither shall cease from yielding fruit.* The peculiar character, as well as peculiar blessing, of faith is, that he, who is the subject of it, shall *abound in the work of the Lord.*

Such, precisely, is the glorious blessing, here annexed to him, who trusteth in the Lord; a blessing, which is evidently the greatest of all blessings: for our Saviour informs us, that *it is more blessed to give, than to receive;* to communicate good, than to gain it at the hands of others; a declaration, which St. Paul appears to make the sum of all, that Christ taught concerning this interesting subject.

3dly, *It is, I apprehend, the Faith of the New Testament also.*

In various places, in the New Testament, this exercise of the mind is directly called by the names *trust* and *confidence.*

In his name shall the Gentiles trust; quoted from Isaiah xlii. 4, where it is rendered, *the Isles shall wait for his law;* in Matthew xii. 21, and Rom. xv. 12. That the word trust, used here, denotes the faith of the Gentiles in the name of Christ, will not be questioned.

Ephesians i. 12, *St. Paul* says, that *we*, that is, himself and his fellow-christians, *should be to the praise of his glory, who first trusted in Christ.*

1 Tim. iv. 10, *For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.*

2 Tim. i. 12, *For I know whom I have believed.* The word (PEPISTEUKA) is, by the translators, rendered *trusted*, in the margin. It is rendered, also, in the same manner by *Cruden*, and, I think, correctly.

Heb. iii. 14, *If we hold the beginning of our confidence steadfast unto the end:* that is, *our faith already begun.*

Heb. xi. 1, *Faith is the confidence of things hoped for.* This may perhaps be regarded as a general definition. The word (PISTEUO,) of which one of the meanings is *trust*, ought, I think, to be extensively rendered by this English term, in order to express the true sense of the original. The same thing may also be observed concerning its derivatives.

But the proof, which I especially mean to allege, at the present time, is contained in the following things.

1. *The faith of Abraham is the faith of the New Testament; and this has, I flatter myself, been already proved to be the confidence above mentioned.*

2. In that extensive account of faith, which is given us in the xi. Chapter of *Hebrews*, we are taught, that the faith, exercised by the saints of the Old Testament, is the same with the faith of the Gospel; and this is not only generally called *Trust* in the Old Testament itself; but, as has been already proved in several instances, and, were there time or necessity, might be proved in all, is no other than the confidence which I have specified. All these persons confided in the promises of God, and in the moral character of him by whom they were given.

4thly. *The nature of the case, and the situation of the penitent, when he exercises faith in Christ, clearly evince the truth of the doctrine.*

The sinner is condemned, and ruined. By the Law of God all hope of his recovery and salvation is precluded. Left to himself, therefore, in his present situation, he cannot be saved. While he is in this miserable condition, Christ declares, that *he* is able, willing, and faithful, to save him; and that, to this end, the sinner must, indispensably, surrender himself into his hands, or give himself up to him; and consent to be saved by him in his own way. Now what can induce the sinner, in a case of this infinite magnitude, thus to give himself into the hands of Christ? Nothing but an entire confidence in his character, as thus able, willing, and faithful to save. But how shall the sinner know this? Or if he cannot know it, how shall he be persuaded of it? Know it, in the proper sense of knowledge, he cannot; for it is plainly not an object of science. The *word* of Christ is the only ultimate evidence, by which he must be governed; and this word depends, for all its veracity and convincing influence, on the moral character of Christ; on his goodness, faithfulness, and truth. Whenever the sinner, therefore, gives himself to Christ, according to his proposal, and in obedience to his commands, he does it, merely, because he places an entire confidence in his moral character, and in the declarations which he has made. In these he confides, because they are the declarations of just such a person, possessing just such a moral character. On this he trusts himself, his soul, his eternal well-being.

If he trusts in the instructions, precepts, and ordinances of Christ; (for our faith is not unfrequently said to be exercised towards these;) it is only because they are the instructions, precepts, and ordinances of such a person. Some of them, indeed, he may discern to be true and right, in themselves; but for the truth of others, and the wisdom and safety of obeying them all, he relies, and must rely, only on Christ's character as their author. If he believes in the righteousness of Christ, and the acceptableness of it to God, as the foundation of pardon and peace to sinners; he believes, or trusts in it, only because it is the righteousness of just such a person.

The same things are true of his faith in the invitations, promises, resurrection, ascension, exaltation, government, intercession, presence, protection, and universal blessings, of the Redeemer. The faith of the Christian is exercised towards all these things. But all of them, separated from his moral character, are nothing to the believer.

From these considerations it is, I think, sufficiently evident, that the faith of the Gospel, whatever may be its immediate object, is no other than confidence in the moral character of God, especially of the Redeemer.

If I am asked, "What is Confidence in moral character?" I answer, look into your own bosoms; and examine what is that exercise of mind, in which you trust a man for the sake of what he is: a parent, for example, or a friend. In this exercise you will find a strong illustration of the faith of the Gospel.

Confidence, or *trust*, is *a complex emotion of the mind;* and involves *good-will to its object.* We cannot thus confide in any person, whom we do not love.

It involves also, *Complacency in the object;* or approbation of his character. We cannot thus trust any person, whom we do not esteem.

It involves *a Conviction, that the attributes, which awaken our confidence, really exist in the person, whom we trust.*

It involves *a Persuasion, that, in the case, and on the terms, proposed, the person, in whom we confide, is ready to befriend us.* Until this is admitted by us, there will be nothing, about which our confidence can be exercised.

It involves *a sincere delight, in every exercise of it.* No emotion yields higher enjoyment than confidence.

It involves *a cheerful devotion to the interests, and pleasure, of the object trusted; a disposition to promote those interests, and to conform to that pleasure.* Towards a superior, it is thus the foundation of constant and ready obedience.

Generally, it is *the true and supreme attachment of a creature to his Creator;* in which he surrenders himself entirely into his hands, to be disposed of by him at his pleasure, and to be made the instrument of his glory.

REMARKS.

1st. *This account of Evangelical faith, if admitted, puts an end to all disputes concerning the question, Whether Faith is a moral virtue.*

So long as the nature of faith is unsettled, every question, depending on it, must be unsettled also. If we do not determine what the faith of the Gospel is, we are ill prepared to decide whether it is of a moral nature, or not. If the faith of the Gospel be *a mere, speculative assent to probable*

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* See James ii. 21—23.

† See Heb. xi. 6, 16, 17, 26.

evidence, although we may indeed be virtuous in the disposition, with which we at times exercise it, as was, I trust, proved in the preceding discourse; yet, clearly, it is not necessarily virtuous; nor, if the mind stop here, can it be virtuous at all. In mere speculative belief, existing by itself; that is, in merely yielding our assent to probable evidence; we are, as I observed, in the same discourse, entirely passive, and in no sense virtuous. But if faith is confidence in God, of the nature here exhibited, it is beyond dispute virtue; virtue of pre-eminent importance, and capable of existing in every possible degree. So far as I know, Confidence, in this sense, has ever been esteemed voluntary, and acknowledged, therefore, to be of a moral nature. Plainly this is its true character. Accordingly, it is approved, loved, and commended, by all mankind; and undoubtedly merits all the encomiums, given to it, both in profane writings and in Revelation.

One of the principal reasons, why the faith of the Gospel is supposed to be a mere speculative belief, is probably this: *speculative belief is the thing, intended by the term faith in its original sense.* It is not very unnatural, therefore, when we begin to read the Scriptures, to consider this as the meaning of the word in these writings; nor is it very unnatural for men of a sanguine cast, men who have a system to defend, or men who change their opinions with reluctance, to retain an interpretation which they have once imbibed. We are not, therefore, to wonder, that this opinion has been extensively spread, or pertinaciously retained.

But the Scriptures give no countenance to this doctrine. *With the heart man believeth unto righteousness*, is the sum of their instructions concerning this subject. He, who can believe, that a speculative assent to probable evidence, such as that which we yield to ordinary historical testimony, produced the effects, ascribed to faith in the 11th chapter of the Epistle to the Hebrews, can certainly believe any thing.

A mere speculative belief leaves the heart, and the life, as it found them; opposed to God, and the objects of his indignation. The Speculative believer, therefore, although advanced a step beyond the Deist and two beyond the Atheist, is still disobedient and rebellious, *without hope, and without God in the world.*

2dly. *This doctrine explains to us the Manner, in which faith is spoken of in the Scriptures.*

Particularly, we see abundant reasons, why it is spoken of as a Virtue; and is accordingly commanded in many forms, on many occasions, and to all persons; and why it is promised a glorious and endless reward. At the same time, we have, explained to us in the same satisfactory manner, the various scriptural accounts of its opposites, *Distrust* or *Unbelief;* and the reasons why it is pronounced to be sinful, is every where forbidden, and is threatened with endless punishment. This exhibition of faith, also, explains to us, in the most satisfactory manner, why faith is strongly and universally commended in the Scriptures; and why unbelief is reprobated in a similar manner; why saints are called believers and faithful; these names being considered as equivalent to the names holy and virtuous; and why unbelievers and infidels are terms used in the Scriptures, as equivalent to sinful, wicked, and ungodly. We learn, further, why faith, directed to the Word, Ordinances, and Providence, of God; to the Example, Atonement, Death, Resurrection, and Exaltation, of Christ; or directly to the Character of God and the Redeemer, is considered, in the Scriptures, as substantially of the same nature and as the same thing: the faith, exercised, being always the same moral act, springing from the same spirit, terminating in the same object, and producing the same effects. If, therefore, it exists with reference to one of these objects, it exists, also, in successive acts, invariably, towards them all. Finally; we see the reason, why faith in God, in Christ, or in divine truth, is exhibited as being, in a sense, the sum of all duty, and the foundation of all present and future, spiritual good; and why unbelief is presented to us, as, in a sense, the sum of all disobedience, and the source of all spiritual evil both here and hereafter.

These and the like representations, are easily explained, if by Faith we intend Confidence in the moral character of God and the Redeemer. This confidence is plainly the beginning, and the continuance, of union and attachment to our Creator; while, on the other hand, distrust is a complete separation of the soul from the Author of its being. It is plainly impossible for him, who distrusts God, to have any moral union to him, or any devotion to his pleasure.

Confidence is also the highest honour, which an intelligent creature can render to his Creator. No act of such a creature can so clearly, or so strongly, declare his approbation of the Divine character, or his devotion to the divine will, as committing ourselves entirely to him in this manner. In this act, we declare, in the most decisive manner, the character of God to be formed of such attributes, as will secure our whole well-being, and fulfil all our vindicable desires. Whatever can be hoped for from supreme and infinite excellence, we declare ourselves to expect from the character of God; and pronounce his pleasure to be, in our view, the sum of all that is excellent and desirable. In distrusting God, we declare in the same forcible manner precisely the opposite things; and thus, so far as is in our power, dishonour his character, and impeach his designs.

[From the Journal of Commerce.]

CHURCH AND STATE.

The New Orleans Bee, a French and English paper, the editors of which "disavow their connection with any religious sect," has the following editorial article, which it appears was occasioned by the attempt of one of its city cotemporaries, to raise the mid-day cry of "church and state" against the Colonization Society:—

"*The Christian Party in Politics.*"—We have no knowledge of any such political party as that pretended to be designated by the terms above quoted. No party, to our knowledge, has assumed any such title, or advanced any pretensions that might be considered tantamount. Nor do we believe that there exists in these United States any body of men, or class of citizens, that would desire to blend the political and religious institutions of the country together. We do believe, however, and the certainty of it is almost daily demonstrated before our eyes, that there exists a very numerous party, that might fairly be designated as antichristian; and which really is so, in theory and practice. A party which is opposed to every thing liberal and beneficial in the operations of government; which would set at naught good order and wholesome society; which aims to degrade and prostrate our most enlightened, virtuous and patriotic citizens, and to fill the offices and employments of the government with men, the whole tenor of whose lives has been bad and vicious; and which alas! has been but too successful in its exertions: which is so exclusively selfish, that its charities not only begin at home, but always end there; which not content with neglecting to do any thing itself, for the cause of suffering humanity, but by its scoffing and sneers would prevent all others from performing their benevolent intentions.

Such are a few of the characteristics of the anti-christian party, which we have had too much reason to know does exist in this country. The liberal and the benevolent meet its opposition at the threshold of every undertaking. At one time they have to encounter "constitutional scruples;" at another, "policy and expediency" are interposed; and as a last resource, some other object of paramount claims is resorted to and pressed, but always abandoned by its supporters as soon as the first can be defeated. Look abroad throughout the land, and see what men, and what sections of the country, have done most for the establishment of literary, charitable and religious institutions—every thing, in fine, that can meliorate the condition of man upon earth. They are precisely those men, and those sections of the country, that are eternally reviled by others that have never done any thing.

ABSTINENCE "AS A MEDICINE."

A gentleman now in this city, who had been seriously indisposed, called upon Sir Astley Cooper, in London, to get the benefit of his advice. Sir Astley told him, that in order to recover his health he must entirely abstain from wines and all ardent spirits; but that if he used only the small quantity of three glasses a day, before the end of one year he would be a dead man. The gentleman, who had not previously indulged beyond what are called temperate bounds, now totally abstained, and the consequence was that he soon completely recovered, and has ever since enjoyed an excellent state of health.—*St. John's Gaz.*

A SLAVE MARKET.

The following affecting sketch of a Slave Market, extracted from Dr. Walsh's Views of Slavery in Brazil, we think is calculated to make a deep impression upon the minds of our juvenile readers.

"The place where the great slave mart is held, is a long winding street called Vallongo, which runs from the sea at the north extremity of the city. Almost every house in this place is a large wareroom, where the slaves are deposited, and customers go to purchase. These warerooms stand at each side of the street, and the poor creatures are exposed for sale like any other commodity. When a customer comes in, they are turned up before him; such as he wishes are handled by the purchaser in different parts, exactly as I have seen butchers feeling a calf; and the whole examination is the mere animal capability, without the remotest inquiry as to the moral quality, which a man no more thinks of, than if he was buying a dog or a mule. I have frequently seen Brazilian ladies at these sales. They go dressed, sit down handle and examine their purchases, and bring them away with the most perfect indifference. I sometimes saw groups of well dressed females here, shopping for slaves, exactly as I have seen English ladies amusing themselves at our bazaars.

"There was no circumstance which struck me with more melancholy reflections than this market, which I felt a kind of morbid curiosity in seeing, as a man looks at objects which excite his strongest interests, while they shock his best feelings. The warerooms are spacious apartments, where sometimes three or four hundred slaves, of all ages and both sexes, are exhibited together. Round the room are benches on which the elder generally sit, and the middle is occupied by the younger, particularly females, who squat on the ground stowed close together, with their hands and chins resting on their knees. Their only covering is a small girdle of cross-barred cotton tied around the waist.

"The first time I passed through the street, I stood at the bars of the window looking through, when a cigano came and pressed me to enter. I was particularly attracted by a group of children, one of whom, a young girl, had something very pensive and engaging in her countenance. The cigano, observing me look at her, whipped her up with a long rod, and bade her, with rough voice, to come forward. It was quite affecting to see the poor timid shrinking child, standing before me, in a state the most helpless and forlorn, that ever a being, endued, like myself, with reasonable mind and an immortal soul, could be reduced to. Some of these girls have remarkably sweet and engaging countenances. Notwithstanding their dusky hue they look so modest, gentle and sensible, that you could not for a moment hesitate to acknowledge, that they are endued with a like feeling and a common nature with your own daughters. The seller was about to put the child into all the attitudes and display her person in the same way as he would a man; but I declined the exhibition, and she shrunk timidly back to her place, and seemed glad to hide herself in the group that surrounded her.

"The men were generally less interesting objects than the women; their countenances and hues were very varied, according to the part of the African coast from which they came; some were soot black, having a certain ferocity of aspect that indicated strong and fierce passion, like men who were darkly brooding over some deep felt wrongs, and meditating revenge. When any one was ordered, he came forward with a sullen indifference, threw his arms over his head, stamped with his feet, shouted to show the soundness of his lungs, ran up and down the room, and was treated exactly like a horse put through his paces at a repository; and when done, he was whipped to his stall.

"The heads of the slaves, both male and female, were generally half shaved; the hair being left only on the fore part. A few of the females had cotton handkerchiefs tied round their heads, which, with some little ornaments of native seeds and shells, gave them a very engaging appearance. A number, particularly the males, were affected with eruptions of a white scurf, which had a loathsome appearance, like a leprosy. It was considered, however, a wholesome effort of nature to throw off the effects of the salt provision used during the voyage; and, in fact, it resembled exactly a saline concretion.

"Many of them were lying stretched on the bare boards; and among the rest, mothers—with young children at their breasts, of which they seemed passionately fond. They were all doomed to remain on the spot, like sheep in a pen, till they were sold; they have no apartment to retire to, no bed to repose on, no covering to protect them, they sit naked all day, and lie naked all night on the bare boards or benches, where we saw them exhibited.

"Among the objects that attracted my attention in this place, were some young boys, who seemed to have formed a society together. I observed several times, in passing by, that the same little group was collected near a barred window; they seemed very fond of each other, and their kindly feelings were never interrupted by peevishness; indeed, the temperament of a negro child is generally so sound, that he is not affected by those little, morbid sensations, which are frequent cause of crossness and ill temper in our children.—I do not remember that I ever saw a young black fretful, or out of humor; certainly never displaying those ferocious fits of petty passion, in which the superior nature of infant whites indulges. I sometimes brought cakes and fruit in my pocket, and handed them to the group. It was quite delightful to observe the generous and disinterested manner in which they distributed them. There was no scrambling with one another: no selfish reservation to themselves. The child to whom I happened to give them, took them so gently, looked so thankfully, and distributed them so generously, that I could not help thinking that God had compensated their dusky hue, by a more than usual human portion of amiable qualities.

"A great number of those who arrive at Rio are sent up the country, and we every day met cofilas, such as Mungo Park describes in Africa, winding through the woods, as they travelled from place to place in the interior. They formed long processions, following one another in a file; the slave merchant, distinguished by his large felt hat and poncho, bringing up the rear on a mule, with a long lash in his hand. It was another subject of pity to see groups of these poor creatures cowering together at night in the open ranchos, drenched with cold rain, in a climate so much more frigid than their own."

BIBLE READERS IN IRELAND.

These useful men, says the Christian Watchman, under the direction of the Baptist Irish Society, not only proceed from house to house in reading the scriptures to the peasantry of Ireland, but are also the honoured instruments of doing much good by their religious conversations, especially to the Roman Catholics.—In July last, one of these Readers met a man by the name of *Travers* coming home from what he called "a holy well," where, he said, "There was a number of people performing stations, it being St. James' day." He said the priest told him that by going there, he would get the pardon of his sins. The Reader then began reading at the first epistle of John, 7th verse of first chapter, in which it is written, that "the blood of Jesus Christ cleanseth from all sin;" and the passage also in which Paul said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." After repeating other similar passages, the Roman Catholic was asked if he met with such promises as those at the "holy well."—He replied that he did not; and seemed sensible that he had been deceived, by depending on the priests, who "deluded the people for money." The 17th of Jeremiah, verse 5 to 8, was then read to the Catholic, with remarks on the guilt of those who trust in man, in the great business of salvation. It is not, however, solely by readers that this society operates in Ireland; they have their preachers and school-masters, who are spreading evangelical sentiments. It is recently an encouraging fact, that some of the priests have favored the schools of the Society, and lately, strange to tell, recommended a man to patronage as well fitted for the place of an instructor. One of the Catholic priests is believed to have subscribed a donation to the schools. A teacher of one the schools, formerly a Papist, has acknowledged, that about six years since he should have considered himself doing God service in killing a heretic, the name given to Protestants. Now rescued from the yoke of Popery, he is ably advocating the gospel of Christ. The ignorance of many of the Roman Catholics as to the nature of spiritual religion is truly awful. A school-master says, "There is, within an acre of my school-house, what is called "St. Martin's well," it is a circular hole, surrounded by a few furze bushes, which are tinged with yellow from the circumstance of being all the year round covered with rags, placed there by the devotees, on account of the cures which they pretend to have received by performing penances at this well. On some of the severest winter days, these devotees have been seen to march in silent solemnity through a ditch which leads to the well, containing a sufficient quantity of water and mud to wade up to their knees. Some females had their infant children, whom they presented before the well, and forced them to drink a large quantity of the water. Men also, in every stage of life, without shoes, stockings or hats, upon arriving opposite the entrance of the well, would bow with the profoundest reverence." These follies were witnessed by the school-master, who gave this information to the Society. Their penances were thus continued, till each person's number of rounds was performed. How lamentable, that at so short a distance from enlightened London, such follies should be substituted in the place of the religion of Jesus Christ!

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 11, 1831.

SPECIAL PRAYER

FOR THE GENERAL ASSEMBLY.

We insert, with pleasure, the subjoined notice, by "A BROTHER." His suggestion is certainly important. We are, perhaps, not generally aware, how much the prosperity of the Presbyterian Church, and, consequently, of the cause of Christ, depends upon the annual meetings of the General Assembly. Surely, there is no Presbyterian, whose heart will not often, during this approaching meeting of the Assembly, be lifted up in fervent supplications, to the Father of all Mercies, for his blessing to descend upon its deliberations. The Annual Meeting of the General Assembly will take place on Thursday, the 19th inst. How appropriate, then, is the suggestion of our correspondent; and how well worthy the attention of every Presbyterian Church in our land.

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It is requested, that the members of the first Presbyterian Church, and the members of the McChord Church, and others who may choose, do meet in the last named church, on Wednesday, the 18th instant, at half past seven o'clock, in the evening; for the purpose of uniting in prayer for the blessing of God on the General Assembly, during their important approaching session. A BROTHER.

Lexington, May 9, 1831.

FOREIGN MISSIONS.

We learn from the minutes of the last meeting of the Philadelphia Presbytery, that that body has resolved to support "at least *two Missionaries* in the Foreign field." We are glad to see this subject exciting a renewed interest in the Presbyterian church. We have recently seen pledges from several Presbyteries, in the eastern section of our country, to support foreign missionaries. We have, as a church, been too negligent on this important subject. It is hoped the example of our brethren, who have determined to embark in this good work, will operate as a salutary stimulus. Cannot we, of the west, do something, yea, much, in aid of this mighty enterprize! Can we know that tens of thousands of heathen are yearly going into eternity, ignorant of the gospel of Jesus Christ, and our spirits not be stirred within us, to make a vigorous effort to send them the means of salvation? We are informed, that there are now *six* pious young men in the Theological Seminary at Princeton, desirous to enter the foreign field, as Missionaries of the Presbyterian Church, as soon as Providence shall open the way for them. Shall their generous zeal be unappreciated by the church, and their pious desires remain ungratified!

THE SABBATH.

We have lately received a Sermon "*On the Obligation, Perpetuity, and Importance, of the Sabbath;*" from the pen of the Rev. JEREMIAH CHAMBERLAIN, former President of Centre College. This discourse was delivered at Port Gibson, Mississippi. Although this important subject has been much canvassed, of late, in all parts of our country, and has furnished a theme for the ablest pens, we think the sermon of Mr. Chamberlain well calculated to sustain the reputation of its author, and to prove eminently useful. There is no reflecting Christian who does not know, that every think valuable in religion depends, mainly, on the observance of the Sabbath. Where the Sabbath is not venerated, religion can possess but little vitality. We had intended to give several extracts from this interesting discourse, but find we shall not have room for them. We hope it may have an extensive circulation.

"FROM THE INSIDE OF A ROMAN CATHOLIC COLLEGE."

We commenced, last week, the publication of a series of numbers, under the above title. The second number we give to-day. The author of these pieces, Dr. SNYDER, is a Protestant physician, residing in *Charlestown*, Jefferson county, Virginia.

We have been greatly surprised, that Protestant parents should feel willing to educate their children at Roman Catholic institutions. And more especially so, when we have so many flourishing schools of our own, of every grade, and established in all parts of our country, equal, in point of literary merit, and, in most instances, greatly superior, to theirs. We have often thought, that if such Protestants were to reflect upon the consequences that would ensue to the Church of Christ, and to the best interests of our common country, were such a course to become general, they would abandon it at once. It is idle, to argue, in extenuation, that so large a majority of the community is composed of Protestants, that no danger is to be apprehended from lending so feeble a support to Roman Catholic institutions. If every individual were to think so, what would become of the Protestant Church in a few years! It would be obliterated from the American continent. We hold, that whatever would be pernicious, if general, should be practised by none. Protestant parents know not what is involved in pursuing such a course. They know not how much they jeopard the best interests of their offspring, and of the civil and religious institutions of our country, by committing them to the guidance of such hands, at, by far, the most critical and eventful time of their lives. It is in youth that the character is formed; and who does not know, with what veneration preceptors are regarded, at that interesting period!

Dr. Snyder has rendered the Protestant world a singular service, by the publication of this narrative. He has entered the secret recesses of this abode of iniquity, and brought to light hidden abominations. He has revealed their arcana, in all their odiousness. We rejoice that the Protestants of this country, are beginning to understand something of the genius of the Roman Catholic religion, and their plans of operation among us. The Catholics of Europe have long been looking toward this country, as presenting a fruitful field for their operations. It has been spoken of by them as the asylum for their church, amid the storms and convulsions of Europe. And may we not expect, that the late political movements in France and Italy, will deluge our land with Popish Priests! It is to the alarming efforts they have, for several years, been making in Europe, to plant their church and propagate their superstitions and idolatries here, in our own Western valley, that we are mainly indebted, for the vigorous efforts now making, by our Eastern brethren, in the general institution of Sabbath Schools in the West.

We are the enemy of intolerance. But there is a wide difference between merely tolerating an association, and giving it our support.

ADJOURNED ANNUAL MEETING.

We publish below, at the request of the Temperance Society of this county, the proceedings of their last meeting. We are always happy to do any thing in our power, to promote this good work. We had the pleasure of attending the meeting, on Friday evening last; and were highly gratified to witness the increasing interest that seems to be manifested in the cause of Temperance. The resolutions passed at the meeting, are spirited, and if properly carried into execution, will be productive of much good.

This is, emphatically, the era of enlarged benevolence. The world has never before witnessed such gigantic efforts for its melioration. There appears to be an expansiveness, now, in the benevolence of the philanthropic, which presents an anomaly in the history of man. And among the various noble institutions to which this spirit of heavenly charity has given birth, few have a stronger claim upon the affections of the good man, than the Temperance association. Our readers have, doubtless, long since, seen the estimate we place upon this institution, from the variety and extent of information with which we furnish them on the subject, from week to week. This, like its kindred benevolent associations, the offspring of the same enlarged spirit of benevolence, is destitute of every thing sectarian. It is the common cause of humanity, and designed to embrace the whole world.

We will give the Society's Annual Report in our next.

At an adjourned Annual Meeting of the "Fayette County Temperance Society," at the First Presbyterian Church, on Friday evening, May 6, 1831, the Rev. Dr. BLYTHE was called to the Chair. After prayer by the Chairman, the Annual Report was read, and adopted. On motion of the Rev. Mr. LIGHT, it was ordered, that the newspaper editors in this place, be requested to insert our Annual Report in their respective papers.

The Society then went into the election of its officers for the current year: Whereupon, the Rev. Dr. BLYTHE was chosen President, Rev. B. O. PEERS Vice President, WM. T. SMITH, Secretary, D. A. SAYRE Treasurer, and T. T. SKILLMAN, Auditor.

The meeting was addressed by the following gentlemen: W. B. REDD, Esq. Rev. Dr. FISHBACK, Rev. GEORGE LIGHT, Rev. B. O. PEERS, Professor SIMONDS, and the Rev. Dr. BLYTHE.

On motion of Mr. *D. A. Sayre*, it was

Resolved, That this Society meet hereafter on the first Friday evening of every month; and that our next meeting be held in the Methodist Church, on the first Friday evening in June next.

On motion of Mr. *Simonds*,

Resolved, That the Secretary be requested to place a number of copies of our constitution, in the hands of influential individuals in the country, in order that they may procure signers to said constitution.

On motion of Mr. *D. A. Sayre*,

Resolved, That each member present, use his best exertions to procure at least one signer to our constitution, before our next monthly meeting.

On motion of Mr. *T. T. Skillman*;

Resolved, That each clergyman belonging to this Society, be requested to preach a sermon in some part of this county, in behalf of the Society, with the view to obtain members; and report the result at our next monthly meeting.

Resolved, That the proceedings of this meeting be published in the different newspapers in this town. Adjourned.

W. T. SMITH, *Secretary*.

The Presbytery of Transylvania, at their session in Harrodsburgh, on the 25th of December last, set apart to the office of the Gospel Ministry, the following persons, viz: William Rannells, Joseph Huber, Jas. T. Smith, and John L. Yantis. A notice of this transaction was forwarded for insertion in the Luminary some time past, but through hurry of business has been overlooked.

REVIVALS.

We have recently received so many accounts of revivals of religion, particularly from the northern and eastern sections of our country, that we find it impracticable to give even an epitome of all of them, without crowding out almost every thing else from our columns. From the most authentic information, there are now about *one hundred and fifty* different cities, towns, villages, &c. enjoying the special outpouring of the Spirit of God. This appears to be emphatically, a season of revivals. We shall endeavor to notice some of the most interesting accounts of this blessed visitation of the Divine Spirit.

City of New York and Brooklyn.—"On the last Sabbath was the communion season in several of the churches in this city, and as many of the subjects of the recent revival then came forward to make a public profession of their faith, it was a season of unusual interest. The numbers admitted into different churches were as follows: In the Brick church in Beekman-street, under the pastoral care of the Rev. Dr. Spring, 45; Bowery Church, Rev. Dr. Woodbridge pastor, 29; Laight-street Church, Rev. Dr. Cox pastor, 125; Canal-street Church, Rev. Mr. McCartee pastor, 24; Cedar-street Church, Rev. C. Mason pastor, 61; Reformed Dutch Church in Broome-street, Rev. Dr. Brodhead pastor, 29.

Thirty persons, we are informed, have recently been added to the communion of the Episcopal church under the pastoral care of the Rev. Dr. Milnor.

"We learn with pleasure that the communion in some of the churches was a season of peculiar solemnity to many young persons, who had before taken very little interest in the concerns of religion.

"In Brooklyn, we are told, 103 were admitted last Sabbath to the church under the care of the Rev. Mr. Carroll, and the scene presented on this occasion was one of the most imposing ever witnessed by the oldest communicants. Seven childen of one family; the father and four children of another family; and a third whole family, consisting of the husband and wife, and a brother and sister, were among the number received into the church. In the revival in Brooklyn, so far as human instrumentality is concerned, the morning prayer meetings are thought to have been unusually blessed. Another important means has been the conversation of new converts with their young friends."

The Evangelist says: "We learn that the revival is still progressing in this place, and that 03 have been received into the Rev. Mr Carroll's Church."—*N. Y. Obs.*

"The whole number added to our church (2d Presbyterian,) yesterday, was 154; twelve by letter. In relation to those added; two remarkable facts may be noted—78 were heads of families, 64 were unbaptized. The number added to the several churches in this city within the last three months, varies little from 500—about half to the Presbyterian, and most of the other half to the Methodist and Baptist; a few to the Episcopalians."—*Al. Tel.*

Utica N. Y.—Sixty-six persons were propounded last Sabbath, for admission to the Bleecker-street Presbyterian Church, by examination, and six by letter.—*West. Rec.*

Tioga County, N. Y.—A correspondent of the N. Y. Observer, from this county, writes: "Eighty-six have been propounded for admission into the church, and we expect to propound 17 more to-morrow; making, in all, 103 to be received at our next communion, the first Sabbath in April."

West Hampton, L. I.—On the 3d Sabbath in March, 4 were added to the church in this place, on a profession of their faith in Christ.

Albany, N. Y.—The Albany Telegraph says: "To the first Presbyterian church there were added, last Sabbath, 57 persons. In the 2d church, the inquiry meeting is usually attended by from 80 to 100."

New Haven, Vt.—More than 50 have recently given evidence of piety, and many more are deeply anxious.—*Vt. Chron.*

Rochester, N. Y.—The Rochester Observer remarks: "We have just learned that 103 have united with the Baptist church in this town."

New Haven, Con.—We understand that upwards of 60 coloured persons attended the anxious meeting in the African church, on Tuesday evening, and hopes are entertained that half that number have experienced a saving change.—*N. H. Rel. Int.*

Amherst College.—There is a general seriousness pervading the college. It is about ten days since the work began to excite general interest. There have been already from 10 to 15 conversions.—*Bost. Rec.*

Hamilton College.—About 20 have been mentioned as indulging a hope, while others are inquiring.

Hampden Sydney College.—During the week four inquiry meetings were held; at the first of which, there were 30 deeply anxious souls, asking what they must do to be saved; at the second, 60; at the third, 80; and at the fourth, too many to be counted. Convictions appear to be deep and powerful, but with little of terror.—*N. Y. Obs.*

In the Second Presbyterian Church in Troy. The following is from a letter from the Rev. Mr. Tucker, pastor of the Second Presbyterian Church in Troy, and the Rev. Mr Weed, to the editors of the New York Observer:—"We have delayed sending you an account of the good work of God in the Second Presbyterian Church in Troy, because we were unwilling to excite expectations that might not be realized, and because we have reason to fear that the glowing accounts often given to the public do injury, by weakening the confidence of matter of fact men in published statements. Facts are what is wanted. And we have very little confidence in those conversions that do not lead to a confession of Christ before men. When converts are numbered by hundreds and thousands, we naturally inquire how many walk with Christ, how many are willing to come out on the Lord's side. A great part of the rest are usually blasted fruit. Yesterday was a solemn day with us. Besides twelve on certificate, one hundred and forty-three had been propounded for a fortnight, and had been received by the session, and with one or two exceptions (on account of illness) they came before the altar of God, and with three worlds looking upon them they avouched the Lord Jehovah, Father, Son and Holy Ghost, to be their God Seventy-eight of them are heads of families. Sixty-four of them were baptized. The administration of the ordinance to so many was peculiarly solemn. The church humbled and revived, could not but ask: *Who are these that fly as a cloud and as the doves to their windows!* We are decidedly of opinion that young converts should be propounded at least for two Sabbaths previous to their admission to the awful responsibilities of a public profession. The church was crowded to overflowing, many went away unable to find a place to witness the impressive scene. It is believed that a considerable number more are indulging a hope of acceptance with God. The work does not appear to cease. It commenced in October last, when in a single house three or four were hopefully brought into the kingdom. The great increase of numbers on the Sabbath, the earnest attention given to the word, plainly indicated that the Spirit of God was moving on the hearts of the people; but the power of God was not visible till the third Sabbath in December, when the manifestation was so great that many were awakened, and the people of God were filled with awe. Such a day we never saw. Life and death seemed to hang upon the results of that Sabbath. Many felt it to be so. Arrows of conviction were sent in every direction by the great Master of assemblies. The means that have been blessed in carrying on this work are the preaching of the word, visitation, direct and faithful conversation, and early seasons of prayer. The church is greatly strengthened by this accession. Of those added, fifty were men, and most of them appear willing to come up to the help of the Lord against the mighty. The congregations have become large and very regular in their attendance on the means of grace.

Mark Tucker,
Henry R. Weed."

Troy, April 4th, 1831.

In the above notice of revivals, we have only glanced at the mass of intelligence of this character with which we are furnished by every mail. Interesting accounts have lately been received of revivals in Ohio, South Carolina, and other states; but we must defer any particular account of them for the present.

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After the above was in type, we received the following note from the Rev. N. H. Hall, pastor of the first Presbyterian church in this place.

Mr. Skillman:

I have just returned from a four days' meeting, held in North-Middletown, Bourbon county. This was a precious season of grace. God's good and Holy Spirit was granted to his people, in answer to prayer. Christians were quickened, and excited to a spirit of wrestling and fervent supplications to Almighty God for the convicting and converting influences of the Holy Spirit. Many sinners, it is believed, were pricked in their hearts, who came forward to the anxious seats requesting an interest in the prayers of God's people. Ten were added to the church, and several others expressed a hope in Christ. Among those who united with the church, were several heads of families. The congregations were large, solemn, and often, during the meeting, affected to tears. Let christians pray for the continuance, and spread of this good work, and that all our churches may be speedily refreshed from the presence of the Lord. Yours in Christ, N. H. HALL.

May 9th, 1831.

FOUR DAYS' MEETINGS.

As meetings, continued from two to four days, for religious purposes, have been or are soon to be held in several places in this State, we presume any hint from us, which may promote their greater usefulnes, will be well received, and especially if it be the result of experience. We observe, then, that a due proportion of the exercises should be *didactic*. An experienced clergyman remarked to us the other day—"If I were to be concerned in making arrangements for another meeting of this kind, I would have *more preaching*: I observed that the meetings at which we had a *sermon*, followed up by an exhortation from one or two brethren, were the most beneficial." In all cases a similar result may be expected:

1. Because *truth* is the instrument of conviction and conversion. "When the commandment came, sin revived and I died."—"Of his own will begat he us by the word of truth." Man is not the better for any effect produced upon his mind, however powerful, unless it be wrought there by means of the truth. Successive and animated exhortations from different individuals, may work more strongly on the passions than a regular studied sermon, and excite more tumultuous emotion throughout an assembly; but this would afford a very unsafe criterion for judging of the amount of real moral and spiritual benefit which had been imparted. Some good of this kind will most probably have been produced by diversified exhortations; but this must be ascribed to the truth, and not the passion, which pervaded them. It is cheerfully admitted that truth is more likely to produce its legitimate effect, when uttered from a heart filled with awe of the divine majesty, and melting compassion for perishing souls.

2. Because the occasion favors the influence of truth On such an occasion the assembly are all eye, all ear, all attention. It seems to rouse them from that listless indifference, which closes the entrance of truth to their minds, as effectually as a shield of triple brass. Every person, who has attended one of these meetings, must have observed an eager and well sustained attention from beginning to end, far beyond what is usually witnessed at the exercises of ordinary public worship. When there is this disposition to listen, then is the time to deal out the truths and doctrines of the gospel in liberal measure. When the heart is bared, then wield the sword of the Spirit, and it will do execution. Impassioned harangues will at any time find listeners. Mankind love to be excited. This kind of hearers *ye always have with you*; but a disposition to hear the truth *ye have not always*. Make the most of it, therefore, when ye have it.

3. Because the method recommended would contribute to *unity of impression*. This is of great importance. If the mind is suddenly drawn from one thing to another and distracted by a variety of speakers, who throw forth their unpremeditated effusions, without regard to the relation of one to the other, the impression produced is a very scattered, indistinct, and indefinite one. Besides, one speaker is liable to wear away the impression produced by another. If the assembly have once been "talked into a good frame," they are liable to be talked out of it again, and to suffer all the evils inseparable from a confused state of mind.

But where a sermon is delivered, which illustrates and enforces some radical and essential truth or duty, the exhortations which succeed may be made to follow up the preacher's design, instead of diverting the mind and dissipating the thoughts. The scattered rays of the sun will not communicate fire to a piece of wood: let them be collected and concentrated by a burning-glass, and they will ignite any thing that is combustible. Let the rays of truth be concentrated and made to bear on the sinner's mind, and then it becomes *the fire* which breaketh the rock in pieces.—*Chr. Mirror.*

DEATH OF REV. ROBERT HALL.

The following particulars of the last moments of Mr. Hall, are from the London Baptist Magazine, for March.

At the moment of going to press, the melancholy tidings have reached us, that Mr. Hall, of Bristol, is no more! Betwen 4 and 5 o'clock on Monday afternoon, Feb. 21, he expired! The following are all the brief particulars we can at present communicate of this affecting bereavement.

On Thursday, Feb. 10th, he was expected to have preached, preparatory to the Lord's Supper, but was prevented by one of those seizures, to which he has for years been subject, but which during the last few months became ominously frequent. From the time of the seizure to his death, the disease assumed different degrees of strength, and the hopes of his friends alternated respecting his recovery, till Monday, the 21st, when the disorder, which had somewhat abated, renewed its attack upon his constitution with redoubled violence. One of his medical attendants being sent for, asked him if he was in much pain! to which he replied, "Yes, sir, in agony, Sir; Oh my poor body." He then lifted up his eyes and said, in the most energetic manner, "This is death, it is arrived at last," and in a minute or two more added, "Come, Lord Jesus, come quickly." Shortly after which he reclined his shoulder on one of his medical attendants and expired.

Thus has terminated, in the 67th year of his age, the brilliant mortal career of this extraordinary man, distinguished alike, for his piety, his humility, and his genius! We will not say that these excellencies may not be found single and seperately, in an equal degree, in individual minds; but we can scarcely expect to see them again combined in that harmonious proportion, which gave such peculiar grace and lustre to the character of Hall.

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The Rev. Dr. Andrew Thompson, of Edinburgh.—We deeply regret to announce the sudden death of this most eminent and useful minister of Jesus Christ—the champion of the evangelical side of the Church of Scotland. The melancholy event took place on Wednesday, the 9th of February, near the reverend gentleman's own door, when on his return from the ordination of a missionary. He fell down in a state of insensibility, from which he never recovered. It is said, that for some time past he has laboured under the disease commonly called *angina pectoris*. His loss will be greatly felt, not only by his bereaved family and the circle of his private friends, but also by his country and the age in which he lived. We desire to forget his defects while we think of his devotedness to the cause of truth, more particularly in the General Assembly.

The medical gentlemen who opened the body, gave it as their opinion, that the Doctor's death had been occasioned by over mental exertion. There were upwards of *two thousand* in the funeral procession. Dr. Chalmers preached the funeral sermon, on Lord's Day, the 20th February.

FOREIGN NEWS.

The New York Christian Intelligencer, of April 30th, says—By the packet ships Caledonia, Capt. Graham, from Liverpool, and Columbia, Capt. Delano from Liverpool, Liverpool papers to 1st April, and London to the evening of 31st March, were received in this city.

France.—The intervention of Anstria in the affairs of Italy, by entering Bologna, with an army, has compelled Louis Philippe to assume a warlike attitude.

It is mentioned that a new project of a law is about to be presented for calling out 280,000 National Guards.

The king reviewed the troops in the Camp de Mars on Sunday, the 27th March, where it is said that he was received with great enthusiasm.

In addition to all this, the French government intends to contract a loan of thirteen millions sterling.

The London Sun of the 30th March, thus concludes:

From all we hear and read of the state of parties in Paris, and, indeed, generally throughout France, we do not conceive it possible for that country to remain much longer at peace. The feelings of Louis Philippe on the subject are evidently at variance with those of the majority of his people; and sooner or later, and rather soon than late, he must swim with the stream; if he attempt to make head against it he will surely founder.

Russia and Poland.—The news from Poland is encouraging, and the reports of revolutions in Lithuania, Podolia, and Volhynia are confirmed.

The Times has the following encouraging paragraph:

"We have seen private letters from Warsaw dated the 14th inst. which speak in high terms of confidence and hope of the ultimate success of the Polish cause. The Russians have as yet been unable to cross the Vistula at any point near Warsaw, and the river had risen so much from the breaking of the ice, that there was little chance of a passage for some time. Meanwhile Gen. Diebitsch's army is suffering severely from a scarcity of provisions, the severity of the season, and the badness of the roads. It is even imagined that he will soon be obliged to retreat to the Russian frontiers. Should this happen, his situation would be extremely dangerous, and the war may be protracted for several campaigns. Some of the Polish commanders of corps have been extremely active and successful against the enemy. General Dwernicki has dispersed the division of General Kreutz. He left Warsaw with only four pieces of artillery, and he has now a park of twenty guns captured from the enemy. Should Lithuania rise in the rear of the Russians, the whole force of the empire would not be sufficient to subdue the Polish nation. It is reported that insurrectionary movements against the Russians have already begun in Volhynia and Podolia."

England.—The committal of the Reform Bill has been postponed to Monday, April 18, to make way for Mr. Fowell Buxton's motion on Colonial Slavery. At this course some of the London papers affect to be indignant, while others consider it as an act of policy by which the question of reform might gain supporters. The Morning Advertiser says:—

It is now currently reported that there has been a very considerable *rat*ting from the anti-Reform ranks since the second reading of the Bill, and that if Ministers are defeated in the Committee, or on the third reading, it will be but a very trifling majority: We believe such to be the fact, from information which has reached us, that the loaves and fish men are scampering with as much haste, and as much fear and trembling from the tottering walls of Toryism, as they lately clung to them as their only means of subsistence.

On the other hand the following is from the Morning Post, a high tory paper, opposed to reform.

It has been asserted that upwards of fifty of those Members who voted for the second reading of the Reform Bill are determined to destroy its character in the Committee. Ministers will therefore be left in a woful minority when the first clause comes to the vote.

Great excitement continued to pervade the country, and petitions were daily presented in Parliament upon this subject. The Slavery Bill had been postponed at the request of the Chancellor of the Exchequer, until the 15th April. The debates still continued to be animated and protracted. The King had *refused to dissolve Parliament*, according to the Post.—*New York Standard.*

SUMMARY.

Emigration to the United States.—The London "World" of Feb. 21st. has the following article. "We find by letters from the country, that numbers of excellent persons, in various parts, are arranging to leave their native land for America. From one town a minister, Sunday School teachers, and many families, are about to embark and to form a colony in the valley of the Mississippi; and, indeed, there seems to be a general impression prevailing through the country, that Europe is about to undergo a terrible convulsion, and that Providence had provided an asylum for the peaceable and the pious in the New World.

Antarctic Expedition.—Letters have been received in New York form J. N. Reynolds, Esq. one of the scientific gentlemen attached to the American discovery brigs, Seraph and Annawan, dated in the interior of the Arancanian country. They were then proceeding to visit a volcano, when they would return to the coast, to embark again on board of the exploring vessels.

Choctaw Testament.—The translation of one of the Gospels into the Choctaw language has been nearly finished by the missionaries, and will probably be printed during the next summer. Other books are in a state of forwardness.

A Roman Catholic converted by a Tract.—In Albany, a Tract fell into the hands of a Roman Catholic woman, who had been the victim of gross ignorance and superstition. It awakened in her a spirit of inquiry. The Bible, which hitherto she had not read, was resorted to, to solve her doubts; her mind became enlightened by a saving knowledge of its truths; she has renounced her superstitions, and is now an active member of an evangelical Protestant Church.

Sunday School Meeting at Savannah.—An interesting meeting was recently held at the Independent Presbyterian Church in this city to aid Sunday Schools in the "Great Valley." Subscriptions in the city amount to more than $610.

Efforts are making in New York, with prospects of speedy and complete success, to obtain a suitable place of worship for the coloured population of the city.

The American School at Syra, established by the Rev. Mr. Brewer, had in July last 534 pupils.

The Government of Greece have directed that each teacher in the Lancasterian Schools, have, in his school library, a copy of the Old and a copy of the New Testament. Scripture history and the gospel are to be taught.

Religions of the whole Globe.—One of the French papers published the subjoined as an estimate "founded upon very careful investigation:"—*U. S. Cath. Miscel.*

Roman and Greek Catholics	170,000,000
Greeks, Russians, and Easterns	41,000,000
Protestants of 16 various sects	57,674,000
Monophysites of eight sects	5,876,000
Jews	10,650,000
Mahometans of five sects	135,100,000
Followers of Zoroaster	780,000
Confucians	5,000,000
Polytheists of four sects	466,000,000
Followers of St. Simon	93

MARRIED,

On the 19th ult. by the Rev. Samuel Steel, Doctor *B. W. Chamblin*, of Bourbon county, to Miss *Margaret M'Clanahan*, of Fayette county, Ky.

OBITUARY.

DIED, of consumption, on the morning of the 1st inst. at the residence of her mother, (Mrs. Elizabeth Offutt,) in Woodford county, Mrs. CATHARINE PRICE, relict of the late Daniel Price, deceased, in the 30th year of her age.

In this afflictive visitation of a mysterious Providence, the circle of friends and acquaintances, in which Mrs. Price moved, has sustained a serious loss. In all the relations which she sustained in society, she discharged her obligations with fidelity and a true devotion to the interests and happiness of her friends. Blest with good natural endowments, and having paid considerable attention to the cultivation of her understanding and heart, she was richly qualified to be a useful and ornamental member of society. Possessed of great equanimity and prudence, she seldom gave offence, and if at any time she was betrayed into the uttering of any sentiment or remark which might have been construed into an unkindness, she immediately hastened, on the slightest reflection, to repair the supposed injury, and restore that harmony of feeling and relation, in which she so much delighted, and which might have suffered a temporary suspension.

To all her natural endowments, divine grace had superadded its ennobling and refreshing influences.—She was part of the fruits of the late revival in our country, and from the time she withdrew her affections from the world, and consecrated her heart, under the influence of heavenly love, to the obedience of the Redeemer, she adorned the christian profession, in the exercise and exhibition of meekness, humility, and love, in all the walks of her life. This she was eminently qualified to do; for her God had shed upon her heart the dews of his grace, and adorned her soul with the "beauties of his holiness." Not only did she cultivate and exhibit the christian virtues, but she also enjoyed a high degree of the consolations of the gospel. Like other christians, she occasionly suffered some slight interruptions of her usual tranquillity. These, however, were but seldom, and even then, when the beamings of her hope did suffer a temporary eclipse, it was only for a moment; like the passing of a shadow across the disk of the Sun of Righteousness, producing a momentary obscuration, which quickly vanished, and was immediately succeeded by the sun-shine of peace from above.

During the whole of her illness, which lasted several months, she had but one visitation of despondency and fear. This was an hour of *darkness;* but the time of its duration was short. The writer of this notice, conversed and prayed with her in this *time of trouble*. But he soon found, that her mind had lost its balance, under the influence of nervous excitement, and in the hour of its reverie had chosen a gloomy subject for the theme of its meditations. A few minutes, however, restored it to its wonted self-possession, and it soon resumed its usual and quiet state. She would converse on the subject of the approaching change like one for whom death has no terrors, and she would speakof the translation of her, soul from the scenes of earth to the visions of heaven like one who "*knew in whom she had believed.*"

A few minutes before she departed, she called her friends around her, and told them she was going. She bade them all farewell, and having expressed her unshaken confidence in the blessedness and glory of her future prospects, without a struggle or a groan, she sweetly fell asleep in Jesus, and went home to her rest. She left an only daughter and numerous relations and friends to mourn her loss. But let them not weep for her, but weep for themselves, and prepare to follow her.

She lives! she lives above!
She's happy in the skies:
Her body rests in dust,
'Till Jesus bid it rise.
Then with her friends again she'll join,
And shout the triumph all divine.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

PROPOSALS

FOR PUBLISHING a *true* account of the Debate between Alexander Campbell and the subscriber, held in Nashville at different times during the month of December, 1830. To which will be annexed, either in notes or by an appendix, a history of Campbellism, or a candid and serious examination of some of the pretensions and religious opinions of Mr Campbell, in which the leading arguments urged by both parties, in relation to the several topics discussed in that debate, will be exhibited.

The chief design of the proposed publication will be to expose, in the light of revealed truth, some of the dangerous errors and false doctrines held and propagated by Mr. Campbell; as also the deception which he has practised, and still continues to practice (so far as it is in his power) upon the public, by his corrupt version of the New Testament. Subordinate to this principal purpose, it will also be intended to correct the distorted, garbled, and partially suppressed account of the debate, given by Mr. Campbell in his Harbinger; and especially the *false* assertions with which his narrative abounds. If the Harbinger was read by the citizens of Nashville and its vicinity alone, the proposed publication would, perhaps be altogether unnecessary. An impartial public, to whom the appeal in the debate was made, have before this time not only formed an opinion, but pronounced judgment, not merely upon the manner in which the parties in that public discussion acquitted themselves, but upon a point vastly more important, viz: who upon that occasion which excited so much interest, was the advocate of truth, and who, of that many-headed and destructive monster—error? And the same tribunal is equally competent to decide, and will decide, if the decision be not already made, how far the narrative of Mr. Campbell comports with fairness, and candor and *truth*.

What the judgment of an impartial and enlightened community has been or may be, upon the questions above stated, does not become the subscriber to declare. But thus much he will say, that if it shall at any time and by any means be made satisfactorily to appear that Mr. Campbell, by the late debate, or the account which he has given of it, has advanced his cause or the interests of *his party*; or that, in the general estimation of the citizens of Nashville and the surrounding region of country, he has thereby added a grain weight to his reputation for learning, or a just knowledge of the scriptures, and especially for candor and a sacred regard for truth, the subscriber will, most readily and cheerfully, acknowledge himself to have been egregiously mistaken.

But the Harbinger will be read by thousands who did not witness or hear the debate, and who will not have the means of accurately informing themselves of the judgment formed by the *impartial* hearers of it. And it is also true, that notwithstanding, as the subscriber believes, there is just reason to conclude, that Mr. Campbell, like many other eccentric bodies, carrying destruction in their train, which have from time to time visited our world, has passed his perihelion, still in his course, he exerts a deliterious, and it is to be feared, in too many instances, a deadly influence upon the moral atmosphere of our country, and especially the extensive regions of the West. Hence the subscriber's apology for writing and publishing upon a subject, with which he *himself* is so inseparably connected; and which, on that account, must necessarily be an irksome task, (however it might under different circumstances be an interesting employment) which a sense of duty alone could compel him to undertake. The subscriber has, indeed, at different times, and by different persons, resident in three or four different States, been advised and requested to publish some account of the debate, for the purpose of thereby promoting the cause of truth. But he has hitherto felt that a due regard to propriety required of him to remain silent. But the narrative of Mr. Campbell, who, it seems, has been actuated by very different views and feelings, and who has long been, and still is in the habit of issuing publications, in which he, himself, is made to appear the "*magna pars*," or principal actor, has so changed the situation of the subscriber, that necessity seems to be laid upon him, as it was providentially upon the occasion of the debate, to stand forth as the vindicator of truth, in opposition to error and falsehood.

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."—Prov. xviii. 17.

It is intended to furnish to subscribers the proposed publication in as condensed a form and at as cheap a rate as shall be found to be practicable. But as the subscriber has no manuscripts of the arguments urged by him in debate, (notwithstanding Mr. Campbell's assertion to the contrary) and but few notes, hastily made at the time of the arguments of his opponent, and consequently will be under the necessity of writing principally from his own recollection, it is impossible to ascertain with accuracy what may be the extent or cost of the publication. It may, however, be understood that the price to subscribers will not exceed *fifty cents* a copy, or if it should happen to exceed that sum, subscribers will have the privilege, if they shall think fit to avail themselves of it, of refusing to accept and pay for the work. It is nevertheless hoped that the publication may be furnished for a less sum than fifty cents. The usual discount will be made to such as may subscribe for twelve or more copies. OBADIAH JENNINGS.

Nashville, April 16, 1831.

N. B.—The Editors of Evangelical and Religious Periodicals of different denominations, as well as the editors of Political and Literary Journals who may feel an interest in the proposed publication, are respectfully requested to insert these proposals in their respective papers. And such friends of truth as can, without too much inconvenience, attend to it, are requested to procure subscribers and forward lists of their names and respective places of residence to this place.

POETRY.

TO MY SOUL.

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest,
For they alone are blessed
With balmy sleep,
Whom angels keep,
No! nor though by care opprest,
Or thought of anxious sorrow,
Nor though in many a coil perplexed
For coming morrow—
Lay not thy head
On prayerless bed.

For who can say, when sleep thine eyes shall close,
That earthly cares and woes
To thee may e'er return!
Rouse up my soul!
Slumber control,
And let thy lamps burn brightly;
So shall thine eyes discern
Things pure and sightly.
Taught by the spirit, learn
Never on prayerless bed,
To lay thine unbless'd head.

Bethink thee, slumbering soul, of all that's promised
To faith, in holy prayer;
Lives there within thy breast
A worm that gives unrest?
Ask peace from Heaven,
Peace will be given;
Humble self-love and pride
Before the crucified,
Who for thy sins hath died;
Nor lay thy weary head
On thankless, prayerless bed.

Hast thou no piming want, or wish, or care,
That calls for holy prayer?
Has thy day been so bright
That, in its flight,
There is no trace of sorrow?
And art thou sure to-morrow
Will be like this and more
Abundant? Dost thou lay up thy store
And still make place for more?
Thou fool! this very night
Thy soul may wing its flight!

Hast thou no being than thyself more dear,
Who tracks the ocean deep,
And when storms sweep
The wintry lowering skies,
For whom thou wakest and weepest?
Oh! when thy pangs are deepest,
Seek there the covenant ark of prayer,
For he that slumbers not—is *there*—
His ears are open to thy cares:
Oh! then on prayerless bed
Lay not thy thoughtless head.

Hast thou no loved one than thyself more dear,
Who claims a prayer from thee—
Some who ne'er bend the knee
From Infidelity?
Think, if by prayer they're brought,
Thy prayer, to be forgiven;
And making peace with Heaven,
Unto the Cross they're led;
Oh! for their sakes, on prayerless bed
Lay not thine unblessed head!

Arouse, thee weary soul, nor yield to slumber,
Till, in communion blest,
With the elect ye rest,
Those souls of countless number;
And with them raise
The note of praise,
Reaching from earth to Heaven,
Chosen, redeemed, forgiven.
So lay thy happy head,
Prayer-crowned, on blessed bed.

MISCELLANEOUS.

A CHRISTMAS GIFT.---NO. II.

From the inside of a Roman Catholic College!

Just before Easter, every year, the Catholic church requires every one of its members to go to confession, and, I think, communion. A heavy penance or penalty is incurred, if it is not attended to; while they regard as *venial* sins, such things as idleness, gambling, horse racing, cock fighting, malevolence, and bad words, &c. Upon reflection, however, I do not think that *horse racing* is considered a sin by the Catholics, as the students were taken to the race ground near Washington by the *prefect and teachers* of the college, several times when I was there. And, indeed, I do not see how they can consistently condemn it, as they (teachers and boys) played ball and nine pins every Sabbath afternoon, unless prevented by the weather. And, farther, it is well known that in Catholic countries and even in New Orleans, the Catholics *dance* away the holy Sabbath evening, without any compunction of conscience, or reproof from their priests. And yet, notwithstanding they make the way to heaven almost as broad and easy as the way to hell, they call their church the only "*holy* church." Is this doing them injustice? How much easier and broader would any man ask it than to refrain from murder, adultery, and such beastly sins; to believe in the catholic church, and to go to confession and communion *once* a year; with the privilege of playing cards, dancing every day, attending races, bull baits, cock fighting, &c. &c.? I would like here to dwell upon some of our Saviour's sayings, such as "Be not ye conformed to this world; but be ye *transformed*, for whosoever is a friend of this world* is the *enemy* of God. Crucify the flesh with the lust thereof. He that will not deny himself and take up his cross cannot be my disciple. If any man have not the spirit of Christ he is none of his," &c. But I must return to the college and proceed with my narrative.

About Easter then, the prefect went round among the students, who were assembled in the study room, to ascertain whether all, who were Catholics, had obeyed this mandate of the church. In his examinations he found a delinquent, named Jemeison, a lame young man, from Charles or St. Mary's county, Maryland. As this young man seemed averse to it, and did not rise quickly to go to confession, the prefect struck him with his hand, or the ferule in his hand, I am not certain which, (he being between me and the young man at the time,) and compelled him to go.

You know, perhaps, that the priests rub ashes in the form of a cross upon the foreheads of those under their control, every Ash-Wednesday, and pronounce some words simultaneously over them as they kneel before them. This day and its ceremonies occured not long after I entered the college, and *before* I became a Catholic. Being marched into the chapel with the other children, I thought I would only be a spectator. But I had not been long in my place before one of the teachers (Mr. Boling, the prefect was absent at this time) came to me and gave me a pull to go up and kneel before the altar with the other boys, and have the ashes rubbed on my forehead. It was a ceremony not understood by me, and my conscience would not allow me to go, until Mr. Boling returned the second time and would not let me off.

Upon entering, or crossing the aisle of a chapel which fronts the altar, or "tabernacle," in which the host is kept, Catholics always make the *genuflection*. As nothing but an altar with candlesticks† and a cross and image upon it were visible, I did not bow down at first willingly, as the other children did, who had been longer drilled, or who had become proselytes. I never failed, however, to receive either a severe reprimand, or ultimately to be compelled at such times.

The prefect was indefatigable in his exertions to implant a love of the Catholic church in the hearts of the children; with an eagle eye he observed unremittingly the conduct of the students. By day he was the most *locomotive* being I ever saw. He would go from boy to boy; have something to say to all; observe the countenances, and almost intuitively, read the prejudices and emotions of their souls, and then conduct himself accordingly. By night, his footsteps were heard in the dormitories often, and long after no boy was allowed to speak to his fellow. Sometimes the *President* would stoop to the boys, and converse with them concerning some points of catholic doctrine, or practices; and my confessor, Mr. Wallace, delivered lectures upon catholic divinity, to which all were *obliged* to attend. All this appeared consistent to me. For I would say to myself, "what less could I expect of compassionate men, who believe that I will be damned, if I remain out of the pale of their church!" It had its effect; and as I was unable to see through the sophistry of the catholics, I soon became so satisfied of their constituting the only true church, that I could not be persuaded of my mistake until 1821. My eyes were then opened by ascertaining that the doctrine of transubstantiation was *not believed by Catholics themselves as a body* until the twelfth century. One *fact* with me, was always worth a thousand theories, or assertions. And this fact knocked infallibility in the head in my opinion, and induced me to believe that they who taught me one mistake of such a nature, must be "blind guides," and that if I did not take care we might all "fall into the ditch" together. To my Bible, then, I have endeavored since to look, as my only sure guide, remembering that "every one of us must give account of himself to Christ."

After I had been baptized with great porap and parade by the priests at the college, and had evinced much devotedness to their precepts, they made me one of their sacristans. It is the duty of these servants of the church to keep the chapel in order; to prepare every thing for the ceremonies, and to assist the priests in dressing for them. Whilst I was in the sacristy one day, whither I had gone for meditation, I took a Bible from over the door of that place, and having laid it upon the chest of drawers containing the priest's ceremonial dresses, I commenced reading it. Whilst engaged in this employment, the vigilant, eagle-eyed prefect came in, and when he discovered that it was the Bible laying before me he exclaimed in a very menacing manner—"what are you doing—you must not read dis—you cannot understand dis—it is for de priest," and then pushed me out. I thought all this very strage, as the Bible no where uses such language: but on the contrary assures us that "the Bereans were more *noble* than they of Thessalonia, in that they searched the Scriptures daily, &c."—"*therefore* MANY BELIEFED."

I do not wish you to infer from the conduct of the prefect that the catholics generally in this country are not permitted to have bibles in their families. They do have them, *as translated by the Priests, accompanied with their notes.* But even in this form, the reading of them is less encouraged than the reading of their "pious guide; man's only affair," &c. from which I shall presently make some quotations.

Whilst in the sacristy another time with my brother sacristan, John Smith; and whilst engaged there preparing for some unusual ceremony, I discovered in one of the chapel vessels, a small piece of wafer, which we feared might have been consecrated, and if so, there was great danger of the "soul, body, blood and divinity of the Lord Jesus Christ," (which were wonderfully concealed in it,) being lost, or trampled literally under our feet. Poor John, who I believe is now dead, trembled when I showed it to him; and after a moment's pause, posted off to the Priests building for old father Kohlman. He came; and after much bowing and kneeling, and talking before it, as are common in mass, he took it and swallowed it. A certain heathen philosopher once observed, that "These Catholics are the most impious people he ever saw; for," continued he, "they will convert a piece of bread into God, and then eat him."—Your friend,

SAMUEL C. SNYDER.

* Its principles and licentious practices.

† It is worth observing, that what appear to be candles, generally are *tin tubes pointed*. Into these candles are put, end under them were coiled spirally. The wick comes out at the top through a small opening, and as the candle burns, the wire keeps it up. So that after gazing for hours upon the supposed candle, a superstitious person might suppose that a miracle alone could thus preserve it.

MASS HOUSE BELLS.

To the Editor of the Protestant.

I was passing down the wharf at the end of Wall street this afternoon; and my attention was arrested by a prodigious Bell on board one of the schooners; which, I was informed, lately arrived from France, and is intended for the grand Cathedral at Baltimore. I think it must have been at least five feet high, and not less in diameter at the rim. I was greatly amused with the inscription upon it. Around the Bell, near the top, are these words, apparently cast in the metal.

La Tres Sainte Vierge, Ambrosius Marchal Archiepiscopus Baltimorensis Tertius Ponere Curavit. Pius VII. Leo XII. Pius XIII.

Beneath, in another line. Faite a Lyon Par Joseph Prerejean. MDCCCXXX.

From which it appears, that the bell was ordered to be made at Lyons in France, by Mr. Marechal—that the name of the Bell is "*the most Holy Virgin*"—and that it is canonized by the approbation of the last three Popes. D.

TWO SORTS OF DRUNKARDS.

We knew a man who would get dead drunk about once in two or three months. He lived many years in this way, and it is believed is still living. He never tastes any liquor except at these periodical revels. We knew another man who took a little every day, not enough to make him tipsy, just enough to answer for a "medicine" for some complaint he had. He always passed for a sober man. A year ago he was one of these who thought it ridiculous to join a temperance society. He thought a man ought to have judgment enough to know when he had drank enough. He is now dead. His physician assures us that he died of *delirium tremens*, though never suspected of intemperance. He informs me, moreover, that this dreadful disease is generally produced in that way. If a man gets thoroughly drunk, the poison works its own cure, as in some other cases, where a large dose of a wellknown poison works itself off, when a small dose would have been fatal. It is the small quantity, remaining in the system, constantly at work there, that wears off, thread by thread, the cords of life. As you value reason and life, don't be every day, sipping a little; rivetting your chains and wearing out life by inches.—*Genius of Temperance.*

CHRISTIANITY AND FREEDOM.

An attention to the political aspect of the world, is not now the fruit of an idle curiosity, or the amusement of a dissipated and frivolous mind; but is awakened and kept alive by occurrences as various as they are extraordinary. There are times when the moral world seems to stand still; there are others when it seems impelled towards its goal with accelerated force. The present is a period more interesting, perhaps, than any that has been known in the whole flight of time. The scenes of Providence thicken upon us so fast, and are shifted with so strange a rapidity, as if the great drama of the world were drawing to a close. Events have taken place of late, and revolutions have been effected, which, had they been foretold a few years ago, would have been viewed as visionary or extravagant, and their influence is yet far from being spent.

Europe never presented such a spectacle before: and it is worthy of being contemplated with the profoundest attention by all its inhabitants. The empire of darkness and despotism has been smitten with a stroke which has sounded through the universe. When we see whole kingdoms, after reposing for centuries on the lap of their rulers, start from their slumber, —the dignity of man rising from depression, and tyrants trembling on their thrones, who can remain entirely indifferent, or fail to turn his eye towards a theatre so august and extraordinary? These are a kind of throes and struggles of nature, to which it would be a sullenness to refuse our sympathy. Old foundations are breaking up; new edifices are rearing. Institutions which have been long held in veneration as the most sublime refinements of human wisdom and policy, which age hath cemented and confirmed, which power hath supported, which eloquence hath conspired to embellish, and opulence to enrich, are falling into decay. New prospects are opening on every side, of such amazing variety and extent, as to stretch further than the eye of the most enlightened observer can reach.

"The events which have already taken place, and the further changes they forebode, will open to the contemplative of every character innumerable sources of reflection. To the philosopher they present many new and extraordinacy facts, where his penetration will find ample scope in endeavoring to discover their cause and predict their effects. He will have an opportunity of viewing mankind in an interesting situation, and of tracing the progress of opinion through channels it has rarely flowed in before. The politician will feel his attention powerfully awakened on seeing new maxims of policy introduced, new institutions established, and such a total alteration in the ideas of a great part of the world, as will oblige him to study the art of government, as it were, afresh. The devout mind will behold in these momentous changes the finger of God, and discerning in them the dawn of that glorious period in which wars will cease, and anti-christian tyranny shall fall, will adore that unerring wisdom, whose secret operation never fails to conduct all human affairs to their proper issue, and impels the great actors on that troubled theatre to fulfil, when they least intend it, the councils of heaven, and the predictions of its prophets."—[*Robert Hall*, 1791.]

EDUCATION IN SPAIN.

As to *education*, the right of teaching is entirely vested in the priest's hands; no person being permitted to keep a school, or give any kind of instruction, without a license from the clergy. Even then he is not allowed to teach any thing else but what they choose. On obtaining permission, he is required to state the kinds of knowledge he intends to give, and should he overstep the assigned boundary, his establishment is instantly suppressed. The consequence of these fetters being placed upon instruction is, that the Spanish people are noted for their ignorance, especially the lower orders, scarcely any of whom can read. Even those few who receive their instruction in one of these licensed schools, are of course taught nothing but what is consistent with Roman Catholic superstition, and its priestly principles. 'Tis true, indeed, that a few of the middling classes receive an education in the convents and other religious houses; but these scarcely amount to more in number than are sufficient to supply vacancies in the priesthood, or the menial offices of the church, letting alone the fact that otherwise they are inmates for life.

Thus the schoolmaster in Spain is entirely the creature of the priesthood, and he cannot be expected to effect any thing different from the notions of his masters. Ignorance and idleness are therefore the prevaling characteristics of the people of Spain, and especially of the poor, who of course form by far the largest class. If they could be incited to industry, it must have great influence in annulling the power of that dangerous party, the priests, and this could certainly be effected by a wise government. The people now have no spirit for work, as they cannot possess in security the fruits of their labour. But, after all, we must admit, that if public instruction and freedom of instruction could be established by law in Spain, it would produce far greater effects than any other means. The checking of the Roman Catholic influence would be its first step.—That such a happy circumstance may result from the present commotions, is a "consummation most devoutly to be wished." *L. S. S. Mag.*

ANECDOTE.

The following anecdote is related in the Evangelical Magazine of Nov. 27.—"An African preacher, in speaking from, "What is a man profited if he gain the whole world and lose his own soul? mentioned among other things, that many lost their souls by being to charitable! Seeing the congregation astonished beyound measure at his saying, he emphatically repeated it; and then proceeded to explain his meaning.—'Many people,' said he, 'attend meeting, hear the sermon, and when it is over, they proceed to divide it out among the congregation.' This part was for that man—that part for that woman; and such denunciations were for such persons,—these threats for you sinners; and so, continued the shrewd African, *they give away the whole sermon and keep none for themselves.*'

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

T. RANKIN,
DRAPER AND TAILOR,

RESPECTFULLY returns his thanks to his friends and the public for the liberal patronage they have heretofore bestowed upon him, and solicits a continuance of the same. He informs them that he has removed from his old stand to Main-street, one door below A. S. & E. H. Drake's, in the house formerly occupied by Mr. Giron as a Confectionary—where he is fully prepared to execute work in the most fashionable style, having employed the best of workmen. He has just received from London and N. York the latest fashions, and will continue to receive them, with a regular supply of *Cloths* and *Cassimeres*, (of good quality, such as he can recommend to his customers,) with other fancy articles usually kept by Drapers. By his indefatible exertions to please, he hopes to receive a part of the public patronage, and indulges the pleasing anticipation of at least receiving the favors of his old customers.

All orders thankfully received, and punctually attended to.

☞ *Transient customers can have their work executed on the shortest notice.*

Lexington, April, 1831. 43-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.

Price—62 1-2 cts. single—$5 per dozen.

NEW STORE.
WILLIAM H. RAINEY

IS now receiving and opening in the White House adjoining the Store of E. W. Craig, an entirely new and splendid assortment of

British, French, India, and American

GOODS,

Suitable for the present and approaching season:

HARDWARE, QUEENSWARE,

GROCERIES, &c. &c.

His stock was selected by himself out of the Spring arrivals in the Eastern Markets for Cash. He indulges the pleasing anticipation that he will be able to furnish his old friends and the public generally, who may please to give him a call, with Goods as good and cheap as any store in Town. He will receive in exchange such articles of country produce as are generally taken in Stores.

Lexington, Ky. March 30, 1831. 39-tf.

FOR 1831.
NEW SPRING AND SUMMER
GOODS.
J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831. 40-tf.

YOUNG LADIES'
BOARDING SCHOOL.

(Greenville Female Academy, Harrodsburg, Ky.)

WILLIAM D. JONES, } *Teachers.*
WILLIAM KNIGHT, }

THE Third Session of this Institution will commence on the first Monday, (2nd day) of May, and close the last of September. From the commendations already given of this Institution by its Board of Visitors in their late report, and from the high and increased satisfaction expressed by those who have witnessed the progress of our pupils, we can confidently assure parents, and others having the direction of the education of this interesting part of our youth, that those committed to our charge will receive every attention necessary to give them a thorough education—such a one as will fit them for usefulness in those walks of life for which they are destined by their Creator.

TERMS AND COURSE OF STUDIES.

First Class—Embracing the elements of the English Language, $8

Second Class—Reading, Writing, Spelling, (with definitions,) Mental Arithmetic, English Grammar with Exercises, &c. $10

Third Class—Reading and Arithmetic, continued; Geography, ancient and modern History, Rhetorick, Logic and Composition, $12

Fourth Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Chemistry, Elements of Geometry, Use of the Globes, Natural Theology, Evidences of Christianity, Composition, and French; any of which may be omitted at the option of parents, $15

Music, per Session, $15

Boarding, Washing, &c. &c. $40

All young ladies, who do not live in the immediate neighborhood, will be expected to board at the Academy, where they will be under the constant care of myself and family. We pledge ourselves to give every attention, that any parent can desire, to the morals, manners, and health of our pupils.

WILLIAM D JONES, *Principal.*

April 12th, 1831.

A. G. SMITH, M.D.
SURGEON,

FORMERLY of Danville, Ky. takes the liberty of informing the people of the West, that he has been for the last 18 months in Europe, attending in the different Hospitals for the purpose of further qualifying himself for the practice of Surgery; that he spent 10 months of that time in Paris, with Doctor Civiale, studying Lithotritic, or extraction of the stone from the bladder without cutting; and having made himself familiar with every thing relative to it, and the other disease of the urinary organs, he now offers his afflicted countrymen the opportunity of availing themselves of this valuable improvement.—Among the many cases that he attended the progress of, he has selected the three following, which speak for themselves.

A child 7 years old was operated on with an instrument of 2½ lines diameter; the meatus was enlarged with a bistory, considerable pain in introducing the instrument on account of the smallness of the urethra; the stone, five lines in diameter, was seized and broken up, 4 large pieces were discharged during the night, he was operated 4 times, with less pain each time, and discharged cured.

A man aged 26, had laboured under the disease 5 years, operated on by La Roy at la Chariti three successive Saturdays, stone eight lines diameter; after each operation passed a considerable quantity of the stone; complained of no pain; 3 days after the last essay he was discharged cured.

A man 60 years of age, walked from home to the Hospital, half a mile, and back again after each operation, was relieved in 6 operations of a stone of 12 lines diameter; saw him sometime afterwards; he said he was never in better health.

Thus it may be seen that this ingenious yet simple method possesses many advantages over the common mode. The most prominent are,

1st. It does away with all idea of a bloody and dangerous operation, which gives that calmness and confidence to the patient so necessary to the success of all operations.

2. The manœuvres necessary for the introduction of the instrument, seizing the stone, and breaking it up, in favourable cases and in expert hands, gives but little pain.

3d. The patient is rarely confined to bed, and in ordinary cases can attend to his usual avocations.

Dr. S. will be found in Lincoln County, near the Hanging Fork Post Office, during the months of March and April; afterwards at Louisville.

Persons in indigent circumstances will be attended gratuitously March, 1831.—37-3t.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 38-tf

JOB PRINTING
EXECUTED AT THIS OFFICE